

II.—*Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society by Captain BOGLE. By M. ALEXANDER CSOMA KÖRÖSI. [See Pl. VI. fig. 3.]*

[In a letter to the Secretary of the Asiatic Society; see also Proceedings of the Asiatic Society, 4th May, 1836.]

According to the request conveyed in your letter of the 30th April, I have translated the piece of magical superstition which you have faithfully transcribed from the Bhotian board. With exception of the salutation at the beginning and the conclusion, and a few terms in the middle, the whole is in the Tibetan language. The purport of it, as will be evident from the tenor of the translation, is, to obtain the favour and protection of several inferior divinities, to increase the prosperity, &c. of the person and family for whom the ceremony was performed, and this magical piece was erected or set up.

It may be that the flag-staff, with the wooden board containing this inscription, was carried before the Tibetan chief in his march, and so used as an ensign in war; but it is more probable that it belonged originally to the house top or terrace of the prince in Bhotan: for the houses of great personages in that country are generally decorated with such ensigns of victory at the four corners of the terraced roof. They are called in Tibetan རྩལ་མཚོན་ *rgyal mtshan* (ensign of victory), and always contain inscriptions of similar purport with this.

In regard to the orthography of the piece, it frequently occurs in Tibetan writings and books, that the vowel signs are removed from their proper places, on account of the dependent letters of the line above; several cases of this occur in your transcript. The intersyllabic points at the end of a line are generally also omitted, except with the conjunction དང་ which will also be remarked here. I have made a copy in Roman characters, and have also endeavoured to make a literal translation: the words in Italics I cannot properly interpret.

Om svasti, pronounced by the Tibetians *om soti*, is rendered by them in their language ཨོ་བདེ་ལེགས་ལུ་གྱུར་ཅིག་ *om bdé-legs-su gyur-chig*: “Oh may it please, may it be prosperous.”

Inscription on the back of the wooden Board (fig. 3. Pl. VI.)

ཨོ། ། ཨོ་སྐྱུ་ལྷི་ ལྷ་ལྷིན་སྡེ་བཞུང་ འམས་ ཚད་དང་
 ལོ་ལྷ་ལས་ ཅུས་ཚེས་ལ་ དབང་བའི་ གཞུ་ ལྷ་ ཚེས་
 ལྷ་ ལ་ བདེས་ ལྷ་ འམས་ ལོགས་ལེགས་ པ་ གཙོ་ ལུ་འོ།

རྒྱལ་མཆོག་¹ འ་རྩ་ལ།² ལི་ལང་³ སྤྱི་ རྩལ་ མཚོ་ཀ
 མ་ སྤོ་ལོང་ ལ་ ཚོ་ སོ་ལས་ ལའཀ་ པོ་ ལཱ་ སྤིན་ དང་
 རྩོ་ལས་ མཚོ་མས་ རྩེང་ ལོ་ལ་ ལཀས་པ་ ཀམས་ དང་
 རྩེང་མའ་རྩ་ལི་མ་ དེ་འིང་ ལང་ལ་ རྩུ་ སའི་ ས་ལངས
 ལྷང་སྤིང་ལྷ་སྤིན་སོ་ལས་ ལམས་ཅད་ སྤིང་པ
 རྩའི་ལྷལ་རྩུ་ལོང་ལ་ལྷོས་ཤིག ། ལྷང་སྤིང་ལྷ་སྤིན
 སྤི་བརྩེང་ རྩེང་ ཀམས་ལྱིས ། རྩལ་པའི་བཟུཀ་པ
 ལ་འལ་ཅ་ དང་པའི་ རྩུ་རྩུ་འ་སྤིན་ པའི་ ལངས
 པོ་ ལོ་ལོ་འ་ དང་ ལའས་པའི་ ཚོ་དང་ལསོད
 ཀམས་ དཔལ་ དང་ལོ་ལོ་འ་ པ་ལམས་ཅད
 རྩུ་ལ་ལའ་ལྱི་དོ་ ལྷའ་ལོང་ཀས་ ལོང་རྩ
 ལཡེལ་ ལོང་ལྱིས་པའ་ མཚོང་རྩ་ ལསོལ །
 ལོ་ མཚུ་ ལོ་ལ་ཀི་ཀི་ལ་ཀི་ལོ་སྤི་ལ་མཚུ་ལ
 མཚུ་ལོ་སྤྱུ་ ། སའོ་མཚུ་ལོ་ ། །

Om svasti Lha Srin sdé brgyad thams-chad dang
 lo zla zbag dus ts'hés-la dvang vahi gzah skar ts'hés
 lha sa bdag klu rigs sogs drégs-pa gtso lkhor
 khyab-mjug (for hjug) Rahula (for Ráhula) ki-kang (for kañkar) Vis'htí dus
 mts'han

ma pi-ling khra ts'ha sogs gnyan-po hdré Srin dang
 phyogs mts'hams steng hog gnas-pa rnam dang
 khyad-par-du nyi-ma dé-ring gang-la rgyú vahi sa bdag
 Snang srid lha srin sogs thams-chad srid-pa
 Huhi phyag rgya ldi-la ltos-shig, Snang srid lha srin
 Sdé brgyad khed rnam-skyis, Thub-pahi bstan-pa
 la rab-tu dad-pahi rgyu sbyor sbyin-pahi bdag
 po lkhor dang bchas-pahi ts'hé dang bsod
 nams dpal dang lbyor-pa thams-chad
 zla-va yar-gyi ño ltar gong-nas gong-du
 lphel-zhing rgyas-par mdzad-du gsol.—

Om akani nékani abhila mañ dala

Mantrayé Sváhá, Sarva mañgalam.

Translation.

O ye divinities ! all hail !—(Ye) all the eight classes of the divine imps (S. Rákshasas) ; also ye gods, regents of the planets, constellations (in the path of the moon), and of the lunar days, having your

¹ For ལོ་ལོ་ལ་.

² For རྩུ་ལོ་ལ་.

³ For ལི་ལང་.

influence upon the year, the lunation (or lunar month), and the different seasons or periods; ye possessors of the earth or land (land-proprietors), all the eight kinds of the *Nágas* (Hydras), &c. Ye powerful chiefs and attendants, *VISHNU RÁHULA*, and the menial (instrumental cause) *Vis'hṭi*; ye goddesses (or nymphs) *pi-ling-khraa ts'ha*, &c.; ye fierce inferior imps, who dwell in (or towards) the cardinal, intermediate, zenith and nadir points (or in the ten corners of the world); and especially ye divine imps, &c. who are rulers of those regions, wherein the sun this day is moving; ye all look on this emblem (seal, image, or signed writ, &c.) of *HU*, the regent or governor, (or set up, or erected by *HU*.) Ye divine eight principal imps (*Rákshasas*), rulers of the world (or keepers of light), I beseech you, that you will make that this patron, the bestower of charitable gifts, for obtaining the fruit of his works and actions, who is very faithful to the doctrine of the Muni (*SHAKYA*), may together with his household or family, increase more and more, and abound in life, fortune, (prosperity,) honour, and in all his substance or wealth, like the increasing face of the moon. *Om akani nékani abhila mandala, mantryé, Sváhá; Sarva mangalam.*

Tettelia, 9th May, 1836.

A. C. KÖRÖSI.

III.—*Note on some of the Indo-Scythic Coins found by Mr. C. MASSON at Beghrám, in the Kohistán of Kábul. By JOHANNES AVDALL, Esq. M. A. S.*

[Read at the meeting of the 6th May.]

The results of the valuable researches of Mr. C. MASSON, Dr. MARTIN HONIGBERGER, Lieutenant BURNES, the late Dr. GERARD, and KERÁMAT ALI, in the vast field of the numismatology of ancient Bactria and other parts of India, must have excited a deep interest among the antiquaries of Europe. It must also be highly gratifying to the lovers of this important science on this part of the globe, to observe the unabated zeal and assiduity with which these researches are continued by eminent numismatologists, with a degree of success exceeding their most sanguine expectations.

Of the Indo-Scythic coins, discovered by Mr. C. MASSON at *Beghrám*, in the *Kohistán* of *Kábul*, and described in the 28th number of the *Journal of the Asiatic Society*, the one bearing the Greek legend *NANAIA*, has, it appears, attracted much attention. He is persuaded to think it to be identical with *Bibi Nanni*, or "the Lady *NANNI*," a name given by the Muhammedans to the numerous shrines or *Ziáráts*, as he calls them, found in those regions of Asia. The